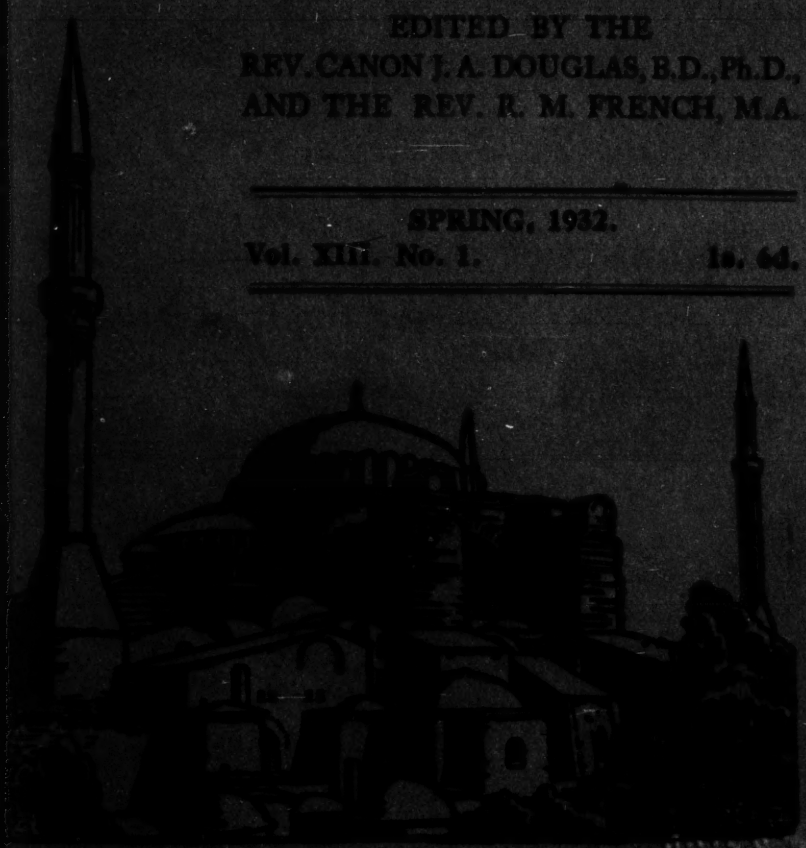
The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
REV. CANON J. A. DOUGLAS, B.D., Ph.D.,
AND THE REV. R. M. FRENCH, M.A.

SPRING, 1932.
Vol. XIII. No. 1. 1s. 6d.



PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCN.
BY
THE FAITH PRESS, LTD.,
7 THE FAITH HOUSE, 7/9 Tufton Street, Church Clos, W.C.1.
U.S.A. and Canada, $1.50 a Year, post free.

CONTENTS.

EDITORIAL NOTE 1

THE FELLOWSHIP OF ST. ALBAN AND ST. SERGIUS. By Paul B. Anderson 2

THE WORK OF THE HOLY SPIRIT IN NATURE, HUMAN LIFE AND CULTURE.

I. By Professor G. Fedotov 8

II. By The Revd. Canon V. Spencer Ellis. . 19

THE WORK OF THE HOLY SPIRIT IN WORSHIP

I. By Prof. Sergius Bulgakov 30

II. By The Revd. K. D. Mackenzie. . .. 43

1092.32

Are you a Subscriber to

THE GREEN QUARTERLY

1s. 6d. Annual Subscription. Post Free.

It is the Churchman's own magazine. Illustrated, full of interest—both ecclesiastical and general, contributed to by the leading Church writers, it ought to find a place in every Church home.

The SUMMER number contains an article on Public School and Religion, by the Headmaster of Oakham; on the Sociability of Monasticism, by Rev. Fr. Thomas; on The Great Festival at Le Puy, by Mrs. Ellis Roberts; on The Meditations of a Cattleman, by an Ordinand; a portrait of Dr. Kidd, Warden of Keble College; and a number of other interesting features.

70 pages of interesting matter for 1s.! Why not have the magazine sent to you post free for the year? Or order a copy from your Bookseller and see what the magazine offers. It is the only General Church publication of the magazine type.

Published by

PHILIP ALLAN & CO., LTD., 69 Great Russell St., LONDON

THE ANGLO-RUSSIAN STUDENT CONFERENCE AT WHITELANDS, 1932.

SPRING, 1932.] [VOL. XIII. No. 1.

The Christian East

EDITORIAL NOTE.

THIS issue of *The Christian East* is occupied by some of the papers which were read at the Anglo-Russian Student Conference of April, 1932. That Conference was the sixth and latest in a series to which reference has frequently been made in these pages. They may now fairly be held to have struck root, and seem likely to be of great importance and to do good service in the furtherance of mutual understanding and appreciation between the Anglican and Orthodox Communions.

The papers here printed are preceded by an article by Mr. Paul B. Anderson, who writes of the series of Conferences as a whole, and also of the Fellowship of St. Alban and St. Sergius which has been founded in connection with them. Mr. Anderson is a close student of Russian affairs, as readers of *The Christian East* already know, and has penetrated deeply into the spirit of Orthodoxy. He is in touch with the re-union movement over a wide field both in Europe and in America, and his extensive knowledge, wise judgment and sympathetic insight (to say nothing of his fluent command of the Russian language) have played no small part in ensuring the usefulness of the six Anglo-Russian Student Conferences at all of which he has been present.

The papers read on these occasions are frequently of a standard and authority which make it highly desirable that they should reach a wider circle than the hundred or so persons who listen to them at the time, or even than those who read them afterwards in the excellent Journal of the Fellowship of St. Alban and St. Sergius. It is well that they should be given permanent form in print and become available for reference by others who desire to learn from the contrasting and complementary points of view of East and West in dealing with the same title.

In our next issue we shall print at least one more of the papers which were read at Whitelands College last April, *i.e.*, a paper on the Work of the Holy Spirit in Revelation, by Professor G. Florovsky, of the Russian Academy in Paris. In that issue also the other features in the normal make-up of *The Christian East* will make their reappearance.

THE FELLOWSHIP OF ST. ALBAN AND ST. SERGIUS.

By Paul B. Anderson.

IT was the search for a truly Œcumenic attitude that gave birth to the Fellowship of St. Alban and St. Sergius. Like other significant movements in the history of the church, the Fellowship struck its roots and still feeds in the soil of student and university life. This has proved to be both fertile and strengthening ground, for while, on the one hand, student life is stimulating to fresh endeavours in seeking for truth, on the other, the exuberance which youth finds in the experience of worshipping in common with Christians of another communion is steadied by the sobering realization that real unity, true Œcumenism, can only be achieved through scholarly, intellectual as well as prayerful, spiritual exercise.

For about thirty years students of various confessions had been meeting at international conferences, but it was not until a strong and thoroughly self-conscious Eastern Orthodox student movement had grown up in the Russian emigration that the need for a new Œcumenic attitude came to be felt. The general committee of the World's Student Christian Federation, meeting in 1926, saw in this situation not only a problem but an opportunity, and made suggestions which led to the calling of the first conference of Anglican and Russian Orthodox students.

Previously, students of various denominations had united on the basis of such ground of faith and worship as they had in common; now the opportunity was given for an inter-confessional union in which each group could both hold to its own faith and practice and recognize the verity of the Christian faith and experience of the other, even endeavouring to share with each other in worship although the broken unity of the Church still prohibits sharing in common the sacrament of the Eucharist.

Since the holding of the first of these conferences, in January, 1927, five others have been assembled. At the close of the second, held like the first at St. Albans, the desire to formulate and perpetuate the rich experience of East and West united in thought and prayer, led to the establishing of the Fellowship of St. Alban and St. Sergius, with membership open to all who had or might in future attend these Anglo-Russian Conferences. A special prayer card was prepared, and St. Sergius Day (July 18) set aside as the annual day of prayer for the work of the Fellowship in the cause of Church Unity. A quarterly journal was begun, supplementing the annual conference by providing a channel for

continuing throughout the year the exchange of thought and experience peculiar to the problem of Anglo-Orthodox relationships. About 250 persons, of whom about one sixth are women, have become members. The Bishop of Truro is President; in fact he is much more, for at each conference he is a most helpful and stimulating member. The Committee, for practical reasons consisting of persons resident near London, is now made up of the following: the Rev. O. F. Clark, the Rev. Frank Bishop, the Rev. John Ramsbotham, Mr. Nicholas Zernov, with the Rev. Eric Fenn and Miss Xenia Braikenitch as secretaries, and Mr. Eric Mascal as Chairman. There is also a Russian Committee of the Fellowship in Paris, with Professor G. Florovsky as Chairman.

Thanks to the generous financial and executive support provided by the Student Christian Movement, the conferences have been prepared and conducted with very little burden on the members of the Fellowship. At the same time, the growing self-consciousness of this body led, at the Conference in April, 1932, to the expression of hope that the Fellowship might take more responsibility upon itself, relieving in part while yet depending upon the Student Christian Movement, whose help is needed not only for finances but for the invaluable aid its position in the student world enables it to render in securing a continual stream of new recruits for conferences and the Fellowship.

This growing feeling of responsibility on the part of Fellowship members applies even more particularly to the task of advancing relations between the two communions. Those who attended earlier conferences as students have now, as ordained clergy in parish work and on the mission field, experienced how division hinders the full acceptance of God's love outpoured for all men, and they are eager to work for the unity of the Church. Furthermore, the Conferences have been attended or addressed by some who have led in the Lambeth and subsequent negotiations between Anglican and Orthodox, and their words have thrilled younger members to a desire to share in the burdens and the joys of this important work.

The Archbishop of Canterbury visited and blessed the Conference of 1930, perceiving the usefulness of this new movement toward unity. Some words which he spoke on the occasion may indeed be taken as the keynote, the basis and the hope of the Fellowship. "Plainly what is uppermost in our minds is the growing and deepening friendship between the Orthodox and the Anglican Church. For long years in history these Churches have been in friendly relations. How could it be otherwise? We are naturally drawn together. We have the same creed, which lies at the basis both of our faith and of our ritual. We have the same scripture to which we look with reverence as the guide of our thoughts. We

have the same sacraments, which we reverence, I trust, with the same constancy of devotion. We have the same orders preserved by us and you throughout the centuries. We have the same conviction that we stand together for a conception of the unity of the Body of Christ illimitably deeper and more beautiful than that which is associated with the great Roman Catholic Church. I think that for all these reasons we have very much the same duty to fulfil in Christendom, to be the means, in our several places of influence and ministry, of opening out to a new world all the treasures that have been committed to us from the ancient and the near past . . . . While you may teach us something of the witness of humility in trials, we also may be able to teach you something of that liberation from the old, how it may find fruit in the new, that at least is my hope for your gathering."

At the last Conference, April, 1932, a day was devoted to the work of the Joint Doctrinal Commission, with particular reference to its session at Lambeth in October, 1931. Papers were read by Canon H. L. Goudge and Canon J. A. Douglas, both of whom are members of the Commission. The importance of theological discussion for the achievement of unity, the clarifications accomplished, and the difficulties inherent in these conversations, claimed only part of these papers; for the rest they emphasized the need for other methods and other groups. These papers were particularly helpful in making clear some of the stages that need be passed, each requiring frankness, intelligence, patient work and love, along the road, probably a long road, to inter-communion and unity.

The Fellowship promises to hear another and conjoint method, and a gathering together of other groups and individuals, to share in the work of *rapprochement*. Its unofficial character and the fact that it embraces rather more younger than older members give it a peculiarly favourable status. It believes thoroughly that real unity depends on the concurrent advance of large numbers of the faithful in both communions in harmony with the work of commission; in fact that without such a broad advance, the work of "delegates" cannot bear fruit. Youth, and especially student youth, can be best engaged in spreading the cause of unity: let acquaintance precede prejudice, knowledge precede argument, friendship precede fear, and let the sweet experience of unity in worship create a hunger for the full unity of sharing at the common table of our Lord.

At conferences the whole body attends the daily cycle of Russian Orthodox or of Anglican services, repeated on alternate days. The strangeness which would sit heavily on older Anglicans attending long liturgy conducted in Slavonic, or on older Russians striving prayerfully to unite in simple evensong, dissipates more

readily in student youth. Almost invariably the last day of conference sees little of the reserve and stiffness of the first and, if one is sensitive to such things, he can feel that the voice of prayer is one, for each has heard the other in confession, supplication, and praise, and has felt the outpouring of love on all without distinction.

Such brotherhood in spirit is fostered by the provision of ample time for informal walks and talks in the conference grounds. All "live in," have meals in common, and readily find interpreters when language difficulties arise. Such informal intercourse provides a naturalness of setting that makes work for unity seem an everyday task. The importance of this cannot be exaggerated. Students, much esteemed scholars, priests of both confessions, and already a considerable number of "senior" friends, mingle discussing matters of minor as well as of great importance. Mostly, however, conversation centres on points raised in the two papers of the morning, one by an Orthodox and the other by an Anglican, dealing with a common subject. One gets an impression of the discussion potentialities of these conferences by reviewing the subjects of some of the papers: "Authority and Freedom in the Church," "The Church and State," "The Call toward Holiness extended to every Member of the Church," "Asceticism and Holiness—Saintliness in Daily Life," "The Social Aspects of the Liturgy," "The Eucharistic Sacrifice," "The Nature of the Kingdom of God," "Interpretation of the Holy Scriptures," "One Holy Catholic and Apostolic Church."

From the beginning conference papers have been given by men of authority on the respective subjects, with the result that discussions have been highly informing as well as spiritually stimulating. The Anglican and the Orthodox viewpoints have been stated with clearness and conviction; the unofficial character of the conferences has permitted those holding important Church positions to speak with great frankness in drawing distinctions as well as in explaining agreements between the theological and practical positions of the two confessions. The reasoned statements of papers read have been sharpened by the dialectic of discussion. No one present at St. Albans in 1922 and 1928 will forget the search for mutual understanding of the nature of the Kingdom of God, with Bishop Gore (of blessed memory) maintaining that the Kingdom of God "is in your midst" and that Christianity was a life to be lived before it was a doctrine to be taught, while the Rev. Sergius Bulgakov presented the Eastern emphasis on the sudden coming and the mystical nature of the Kingdom. So also on the interpretation of the Scriptures—the intellectual comprehension represented by the Anglicans finding a complement in the "meta-historical" view put forward by the Russians. In 1931, Professor A. Kartashev, who was Russian Minister of Cults in

1917, and now at the Russian Orthodox Theological Academy in Paris, dealt with Church and State in a paper reflecting practical experience, erudition and prophecy. Both Dr. Kenneth Kirk, in 1931, and Canon H. L. Goudge, in 1932, held up the Anglican view that moral uprightness is an essential condition for receiving the Guidance of the Holy Spirit. Though controversy could well have been anticipated on the question of Scripture and Tradition, Professor Florovsky's paper on Authority in 1931, and Canon Douglas's remarks on the work of the Joint Doctrinal Commission both made it clear that such controversy, or agreement, could quite as likely take place within the respective communions as between them.

To be sure, the conferences have not resulted in agreement between members on all points. Indeed, so long as general unity is not achieved, there will be differences within the Fellowship, for the basic idea is that Anglicans may fully profess and practise their faith, as Orthodox theirs. But the eirenic spirit of the Fellowship and the readiness to sacrifice which accompanies the enthusiasm of youth seem propitious for the undertaking.

The present limitations of the Fellowship are keenly felt, and first of all the relatively restricted representation of both communions. The conferences have consisted in the main of Anglo-Catholics and Russian Orthodox, but a certain number of Anglicans of other tendencies and non-Anglicans have been present as guests, and several have become members of the Fellowship. The non-Anglicans have contributed by raising questions which brought forth greater clarity of exposition of theological views, and their presence has kept before all the realization that eventual unity must include all Christians. A few Orthodox other than Russians have also attended the conferences, and the process of securing their further inclusion is a matter claiming early attention.

Quite naturally, those came first together who had the greatest interest and desire for unity: if, therefore, Anglo-Catholics have predominated in number, it has been because they have felt themselves nearer to the Eastern Church. The evangelical tendency has been represented both in the papers and in the general membership, as in 1928 and in 1932 by the Principal of Wycliffe Hall, the Rev. G. F. Graham Brown, now Anglican Bishop-Elect of Jerusalem, and by several of his students. More serious are the limitations of the Russian delegation, due to the virtual incarceration of the Church in Russia and in part to differences within the Church in the emigration. Yet the Conferences have been attended and the work actively shared by representatives of all groups, in the persons of such distinguished guests as the Metropolitan Evlogie, the Archbishop Seraphim, and Professor

Nicholas Bedaiev. We should indeed pray that the grace of the Holy Spirit may, both within the Fellowship and in the whole Church, descend upon or rather raise up our human consciences, that these differences within the churches may no longer hinder the sacred cause of unity in Him Who loveth all men.

Herein indeed lies one of the realities deeply felt by the Fellowship, that we are yet unworthy of the joy of unity. Discipline, work, prayer, and self-effacing love are incumbent on every member. In so far as these elements are operative and are made contagious in the theological colleges, the parishes, and the councils of the Church, we may have confidence in the future.

THE WORK OF THE HOLY SPIRIT IN NATURE, HUMAN LIFE AND CULTURE

By Professor G. Fedotov.

IT is very difficult to distinguish between the actions of Father, Son or Holy Ghost in the world, or indeed to consider the invisible and mysterious power of God by these separate names at all. In the history of the Church, humanity's redemptive organ, the holy names become partially clear for us. And this is the work of Christian theology. But, even in theology, even in the economy of the Church, the Holy Spirit remains the same mysterious hypostasis. Theologians are in agreement that the nature and the actions of the Holy Spirit remain for us hidden and scarcely named. What, then, can be said as to Nature and Culture, which are generally outside the theologians' sphere? Here, only guesses and presentiments are possible. As one must guess, may I be forgiven, not being a theologian, for offering my unpretentious thoughts?

First of all, we can, and must, state that the Holy Spirit acts in the world outside the limits of the Church. If His Acts manifest themselves more clearly and powerfully in the mysterious life of the Church, and in the spiritual life of the Saints, there is not and cannot be any place strange to His breath. "Whither shall I go from Thy Presence or whither shall I flee from Thy Presence? If I ascend up into Heaven Thou art there, if I make my bed in Sheol behold Thou art there." It is not by accident that the hymn of the Divine Omnipresence begins with the word "spirit." And we all know and repeat, "The wind bloweth where it listeth," and "Where the Spirit of the Lord is there is liberty," denying with the Church the possibility of the normative, lawful and canonical limitations of His Power, though in the ecclesiastical economy of His gifts, norm, law and canon are acting. To some extent we think of the activities of the Holy Spirit in the world as more diffuse than those of the Son as Redeemer, though not as Divine Logos.

Salvation outside the Church is impossible according to ecclesiastical dogma, but it is admitted by us in the freedom of pneumatology. The Holy Spirit speaks by the word of the pagan prophet Balaam, and even through his ass. Outside the Church the activities of the Holy Spirit manifest themselves in nature and culture. Where and how are they manifested pre-eminently as compared with the power of the Father, and the wisdom of the Son? In these rather dangerous researches we commence from only two trusted dogmatic symbols. The Church reveals to us the Holy Spirit as "the Giver of Life" and as "Who spake by the prophets." This is

in accord with all the revelations of the Holy Spirit in the scriptures, and so we shall direct our enquiries towards the Spirit as the source of life and of inspiration.

In the created world according to these symbols, the Holy Spirit manifests Himself primarily in living nature with its limited freedom. This freedom is shown in the primitive spontaneity of movement. Law reigns in the inorganic world; in the astral spaces, and in a crystal one sees the order of the rational Logos, the mathematically ideal basis of the world, but in the organic world there is place for the unforeseen and interrupted, which has been called *élan vital.* What lies behind the *élan vital* of Bergson in the divine world? "All souls live by the Holy Spirit" is sung in one of the hymns of the Eastern Church.

In the light of the general symbolism of the Holy Spirit (the image of the dove) it would not be too bold to see the life-giving power of the Holy Spirit not only in human, but also in animal, and even vegetable nature, and perhaps in the cosmic soul of the world at large.

For even inanimate nature seems alive from the religious and artistic standpoints. In it, order and organization have not finally imprisoned liberty. There are elements pre-eminently free, and in their freedom menacing to man. It is noticeable that the manifestations of the Holy Spirit are often connected with the tempestuous actions of these very elements, wind and fire. "And suddenly there came a sound from Heaven as of a mighty rushing wind . . . and there appeared unto them cloven tongues like as of fire." The name itself of "spirit" in different languages signifies first of all breathing, air and wind, πνεῦμα, Spiritus.

Fire is so very symbolic of the Holy Spirit that Christ's own baptism is the baptism of the Holy Spirit and of fire. In this elemental form the angels are like the Holy Spirit; "Who maketh His Angels spirits (i.e., winds) and His ministers a flaming fire." In fire the tempest is revealed to Man not only as the power of a wrathful divinity but also the inspiring power of God filling him with awe and enthusiasm. The Israelites trembled before Sinai engirdled by lightnings and the Prophets heard the voice of God in fire and thunder. Elijah, taken up in the fiery chariot, in the imagination of the Russian people is still a thunderer. It seems that even water more than earth is connected with the power of the Holy Spirit. Does not the Bible begin with these words, "And the Spirit moved upon the face of the waters"? Water seems contrary to fire in its cold and moisture but in its tempestuous power the ocean is similar to thunder and wind, as all are free of form. The fire of the Holy Spirit descends in the water of Baptism.

Earth alone, inert and immovable, subject to Man, seems farthest removed from the theophanies of the Holy Spirit. She is the

motherly bosom, the beloved mother earth, so called by almost all nations. Human life is possible only on the earth and only by its gifts. The other elements are mortal to Man. Why, then, should the Holy Spirit manifest Itself in them ? Here is opened a limitless field of speculation. Our troubles increase when we see that Nature is hostile to the principle of personality, that chaos threatens to dissolve and drown personality in formlessness. Christianity is a religion of personality. In it, personality is delivered from the dark powers of the passions by asceticism, sacrifice and personal love.

What is the significance of the symbol of the dove in which the Holy Spirit descended on the Son of God ? Students of comparative religion point out that the dove was the sacred bird of Astarte and Aphrodite, and with the Jews the Spirit—Ruach—is feminine. Our confusion increases. Sex is the principle of natural organic life. So the symbol of the dove added to the symbols of wind and fire increases for us the menacing mystery of the various manifestations of the Holy Spirit.

In the world of nature and in the most menacing element of sex, mortal danger for personality lies hidden. But in it lies the source of organic life. Personality is tied to the flesh and cannot exist without it. That antinomy expresses the absence of unity in worldly life, introduced by the Fall. Through sin death entered into life, and affected its very roots. Where the tension of life is strongest there death is nearest : in storm, in fire, and in love. The dissolution of personality into elements is its spiritual death. The fact that death is preceded by the stormy tension of energy, enthusiasm and a feeling of liberation, indicates that divine power of life which retains traces of its divinity even in its dissolution. The elements mortal to Man remain as beautiful garments of divinity.

Not in the earth, harmless and even beneficial and submissive to Man, but in the destructive and beautiful forces of fire and wind does the Holy Spirit speak to Man. Wind and fire, air and heat, when calm and tempered, are the sources of life and the fertility of the earth herself. However, Man's greatest danger consists in his giving in to the natural powers, even though spiritualized. From the source of life and inspiration he drinks the cup of sin and death. The Old Testament protected Israel from that danger, surrounding her with a defence against the threatening beauty of the world. Concluding with God's Chosen People, a personal covenant, it gave to Israel in the law a disciplining school of personality. But in paganism, everywhere humanity serves the elements, uniting itself with them as the Divine source of life. The captivity and slavery of personality becomes the price of this dangerous road to the knowledge of God.

We can quietly recognize, however, that paganism had its knowledge of God, and not only of demons, because the fathers of the

Church introduced these heathen premonitions into Christian doctrine. Hellenism and not Israel, built up culture and foresaw its religious sense. Can we acknowledge the fundamental truth of the Greek myth about the sacred origin of culture? I think we can if we take seriously the words of Christ, "Apart from Me ye can do nothing." Nothing, that is to say, of value. It excludes the possibility of the demonic origin of things of beauty, and modifies the belief in the exclusively human character of culture. Yes, culture is pre-eminently Man's work—Man who stands between God and Cosmos—but is inspired by God to create.

In culture there are two eternal principles; labour and inspiration. Culture in the Latin sense of the word is double: *cultura agri* and *cultura Dei*. As labour, culture is related to the earth. As labour, it is inconceivable without tools, or rational knowledge, and pursuing this line of thought we reach the realms of science and its Divine origin, the Logos. As Inspiration, culture originates in primitive art (χορεία), that is to say, in singing and in dancing, indissolubly related to prayer and culture. The ancients were filled with the conviction of the Divine character of artistic inspiration. Poetry —sacred madness (μανία). Poet—prophet. "*Vates*" means both. Even Aristotle calls the poet ἔν-θεος, possessed of God. The ancients were not mistaken in this.

Philosophizing about Greek culture, Nietzsche designated its two opposite and yet related principles by the names of Apollo and Dionysus. Refusing to acknowledge the demonic inspiration either of the "Apollonic" Socrates or the "Dionysian" Æschylus, we Christians, according to the Apostle Paul, can give two names to the Divine Power acting in pre-Christian culture. These names are the Logos and the Spirit. The one indicates order, congruity and harmony, and the other inspiration, enthusiasm and creative energy. Both principles are inevitably present in every work of culture. Handicraft and agriculture are alike impossible without a certain creative joy. Scientific knowledge is impossible without intuition and creative contemplation. And the creation of a poet or musician presupposes hard work, moulding inspiration into the severe form of art. But the principle of Spirit prevails in artistic creation, as the principle of Logos in scientific knowledge. Muse is the pseudonym by which the ancient poets call the inspiring grace of the Holy Spirit (*Ruach*), unknown to them. Poets (*Vates*), as perhaps the sibyls of Apollo, received prophecies. So Balaam received inspiration from the Spirit who spake by the prophets.

It is not from Beelzebub that Virgil prophesied the birth of the Divine child.

But all the dangers that are hidden in the natural powers rise up with particular strength in the enthusiastic and inspired sphere of culture. Even the union with the world of nature is here deeper

and more indissoluble than in the cold and stern realm of the Logos. The turbulence of the natural elements and especially the turbulence of sex in man inspires the artist. He is the most defenceless of all the world's children from the pressure of the natural powers. In relation to them he is all tension and energy. The fetters of duty and law are powerless over him. That is why the songs of poets often become songs of sin and their spiritual careers tragedies. To be lacerated by the passioned powers is the fate of many poets.

But in the passionate sphere of the soul impersonal currents do not operate: demons rush in and taint the sacred source of inspiration. Art often becomes demonic, but that does not exclude its divine origin. The devil is an actor aspiring to imitate God. Deprived of creative power he assumes a creative mask. Thus with greater facility he insinuates himself into the true divine creative work, and by his muddy admixtures he renders the clear waters turbid. The Holy Spirit appears as the muse but the harpies pollute and defile the divine nourishment.

Plato is in despair over the self-will of poets whom he himself recognizes as divine, yet he dreamed of throwing them out of his republic. How many Christians in the depths of their souls would not imitate him? But culture without poets, like the Church without prophets and mystics, would be a sterile desert. With the drying up of creative contemplation the green tree of science will wither. Without the revelation of a national idea in beauty a country would narrow down to a state, and social life into a series of juridical norms and the heavy yoke of labour. Family life would evaporate without love. Life would cease without the life-giving spirit. The hearth grows cold with the extinguishing of the fire. The danger of coldness and death threatens all soulless culture. One feels it with particular acuteness when a powerless Christian scholasticism meets a godless paganism. But in Christianity inexhaustible sources of the Holy Spirit are given to us, and with it the possibility of conserving their purity. Obviously slavery to the elements is inevitable for paganism. For it, acquiring the Spirit, in accordance with the laws of a fallen world, becomes orgiastic. The efforts of the Orpheans and Plato to restore to Dionysus and Eros their pure divine life were doomed to failure. But behind the orgy of pagan spirituality and Christian spirituality there is the Cross. Upon that Cross is crucified human nature in its Divine prototype. The wounds of Our Lord, for those who contemplate them, make a passive and sensuous descent into natural life impossible. The Cross cuts through the stream of natural existence. Its nails pierce our souls and bodies, killing their sinful motions. But the crucified Lord sent a Comforter to His followers. He Himself sent Him to them as if from the Cross, and drawing His Fire and Breath through the Cross. The Apostles crucified together with Christ were able at once to become drunk

with the enthusiasm of the descending Spirit. To onlookers they seemed drunk with joy and mad with glossolalia. The outward signs of the Holy Ghost are, as in the pagan world, ecstatic and of the natural order. But the elements of that world are already dead for those who " bear branded on their bodies the marks of Jesus," and Peter shows that way to the gifts of the Holy Spirit on the Day of Pentecost. " Repent and be baptized . . . and ye shall receive the gift of the Holy Ghost." Baptism is the symbol of death to the world of nature and resurrection to Christ. And with it, baptism is the entering into the Church, the divine organism built by the power and energy of the Holy Spirit Who acts in it. *Criterium Crucis* and *Criterium Ecclesiæ* are given to us in order that we shall recognize the Holy Spirit and preserve the purity of His gifts. Others here have spoken about the actions of the Holy Spirit in the Church and in sanctified life. I must pursue the problem of the Holy Spirit in culture already Christian.

Is culture abolished in the New Testament ? That is a question which in our times is answered very hesitatingly. In the fullness of the Kingdom of God there is no place for culture. Pure life exists in the Holy Spirit : there can be no culture where one of its two component parts, labour, which is the curse of the Fall, vanishes. But if labour and striving remain on the road of holiness, culture is inevitably on the road to life. If the Kingdom of God were already here—in everyone and in everything—Nature itself would be abolished as a realm of law. Inasmuch as Nature exists, culture must be built, otherwise the angelic purity of saints would immediately encounter the bestiality of sinners. The Church having as a problem the salvation of humanity sanctifies culture for herself.

The structure of Christian culture does not formally differ from pagan culture. Sociology makes no difference between the baptized and the unbaptized. With them also the law-givers make laws, poets write poetry, and, just as before, they address themselves to " the Muse " in which they no longer believe. In Christianity, are the same zones of culture (*e.g.*, art, creative intuition) which remain pre-eminently the vehicles of divine inspiration, although no sphere of life or culture can be entirely deprived of it. As in paganism, poets yield to the passionate powers, unable to discern the voice of the Holy Spirit from the voices of other spirits, and often seek in the sensual tempests of the flesh for sources of inspiration. Everything is—as it was. Sometimes it seems even worse. Can one be astonished at this phenomenon in culture when even in spiritual life itself inspiration can be led astray ? Throughout church history there pass sects which deliver themselves from law in the name of the Holy Spirit and are attracted by the pull of the lower elements ; " the Brethren of the Free Spirit " in the West, and " the Spiritual Christian " in Russia. The pagan orgy ever reappears in Christen-

dom. The old Adam is never altogether overcome in us. We can only for a short time be crucified together with Christ and our Church life becomes shortened and sporadic. *Criterium crucis*, as well as *criterium ecclesiæ*, becomes obscure for us. However, the Cross and the Life of Grace in the Church act in the world uninterruptedly transforming its nature.

The possibility of variety in the manifestations of the Holy Spirit arises from its freedom. " Where the Spirit of the Lord is there is liberty." Law does exist for the sanctifying spirit. All the energy of the struggle of Paul the Apostle against law is completely understandable in the Church which is filled with the thunderous revelations of the Spirit. " Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you." He speaks with tongues, He speaks by prophecies ; tempestuously, and sometimes darkly. The Apostles desire to define the gifts of the Holy Spirit systematically. " For to one is given by the Spirit the word of wisdom ; and to another the word of knowledge by the same Spirit ; to another faith, in the same Spirit ; and to another gifts of healing in the one Spirit ; and to another workings of miracles ; and to another prophecy ; and to another discernings of spirits ; to another divers kinds of tongues ; and to another the interpretation of tongues." But teaching is more valuable than speaking the tongues. Proceeding along this road scholastic theology develops the doctrine of the Seven Gifts of the Holy Spirit already mentioned by the Prophet Isaiah. " The Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord." Here is a distinct tendency to moderate and rationalize the manifestations of the Holy Spirit ; there are neither prophecies of tongues, nor mystical union with God if they are not carefully hidden in the " Spirit of Power " and " the Spirit of the Lord." In the Ancient Church the manifestations of the Holy Spirit are tempestuous and fiery. And not only in the Apostolic Age, but in all ages of the Church pressing towards the coming revelation of the Kingdom, the ancient prophecy is alive. " And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The cessation of powerful personal charismata is in a certain measure balanced by the developing of the complicated economy of grace imparted through the Sacraments. Here the gifts of the Holy Spirit are offered to everyone including the sinful. Here, in penitence and prayer, is worked out the purifying of the heart for the receiving of these gifts. But already the heroes of the spiritual life are going to the wilderness to " acquire " the Holy Spirit by a painful struggle. Their terrible asceticism in the religious sense is the crucifying of body and soul. And through the Cross the terrible and wonderful

gifts of the Holy Spirit are given to them. Asceticism, that is, self-crucifixion, is the unfailing way to the pure heights of Christian mysticism. False mysticism and false spirituality are nearly always connected with the need of ascetic purification. But asceticism is essentially crucifixion and not the keeping of the law. Law has no dominion over the spirit, it is judged not by law but by the Cross.

Let us adapt the *criterium crucis* to the peripheral spheres of culture. One cannot judge the revelation of the artist, thinker, or poet by the law of the moral and social norm. Everything creatively new, everything prophetic, breaks the norm: different and higher norms will grow up from the new revelations. But every departure from the norm is not spiritual. The criterion of the Cross demands that the passions must be crucified on it. "The Hosanna of life" and its eternal source, and the last "yes" to the world carries in it every great art and every wise revelation about life. But it is so easy to approve evil; pantheistically to dissolve God in the world, and human personality in passions. Here it is indispensable to ask oneself, is the artist or creator wounded by the evil of the world, its sinfulness, its suffering? Does he see death and corruption face to face? Is he crucified together with Christ in the person of the smallest of His brethren and the lowest of the earthly creatures? If "yes," if his "Hosanna" rises through terror and compassion, his vision of the world will be Christian, his muse—of the Holy Spirit. From that point of view, not Dante but Reiner Maria Rilke becomes the greatest amongst the Christian poets.

Criterium ecclesiæ is adapted in judging culture in a much more limited sense. And this for two reasons. First, the circle of Christian inspiration is always larger, if not larger than the mystical church, yet larger than church institutions. In our epoch of secularization the most significant and creative work is done beyond the limits of the church. It is not seldom done by enemies of the Church and Christendom. As all our Culture and life have grown from Christian mediæval origins, and remaining faithful to the Church continue to nourish themselves at her sources, that is why her grace is partaken of in different measure by her rebellious sons also. A modern man often does not guess from where the breath of the Holy Spirit comes to him, refreshing him and reviving him in the wilderness. Admitting the action of the Holy Spirit in paganism, one cannot determine limits for Him in the half-pagan, half-Christian world in which we live.

Secondly, the *criterium ecclesiæ* in its direct approach to the phenomena of culture can easily degenerate into *criterium canonis* The ecclesiastical consciousness in conflict with the false spiritualism and the natural life of the world, likes to enclose itself within the walls of law. Even saints and mystics have often become victims of the

legalistic spirit of some members of the Church. The creation of new forms, inevitably bound up with the overstepping of the law, meets with opposition from the conservatism of the upholders of the law. That is why in practice the *criterium ecclesiæ* in the life of culture threatens to become a struggle against the spirit. However, it keeps its significance if we attribute to the Church its true and mystical significance ; not a society of church members, but the living Body of Christ. Through the experience of sacrament, prayer and spiritual life are offered the gifts of the discerning of spirits, and even forces for direct cultural work. On the other hand, perpetual secularization renders very difficult this mystical-cultural infiltration. Not only do men of culture not understand saints but saints also do not understand culture.

Let us take a mental journey through the centuries to the world of unspoiled religion when one could seriously (though always with limitation) speak of the unity of Christian culture : in the Middle Ages, in the Ancient Byzantine Empire, and in Ancient Russia. Their culture was created directly from the source of the grace-bearing life of the Church. Philosophy expresses in its conceptions the experiences of mystics, poets make prayers, painters through their ikons and statues depict their vision of the heavenly world. Here the free creative breath of the Holy Spirit comes from the centre of the life of the Church, from the altar, and from the victim of Golgotha eternally offered on it. *Crux* and *ecclesia* are the same. However, in those times, also, the secular world remained not foreign to Christ but distant from Him, hoping for its own future consecration. It had to undergo the creative transfiguration. Its sufferings and its beauty inspire the Christian poet. As in paganism the Christian poet sings about feminine beauty and the high deeds of heroes. However, his sight being quickened, he sees something else beyond the beauty and force of the world ; the image of the crucified Christ. And insofar as he realizes Him he brings His own experience into the elements of the world : he creates Parsifal. But insofar as his Christianity remains external and unrealized he creates works of pagan inspiration, " the Song of Roland." The world of culture is always the world of internal oppositions. It is only little by little that the Crucifix penetrates the consciousness of the world. The Christian katharsis of inspiration is seldom complete. But at every stage of inspiration it is always inspired by Spirit and Fire.

From what has already been said one can establish the following stages of the divine inspiration of human creative work. At the apex is the immediate " acquiring of the Holy Spirit." Here the work of humanity is directed towards the Holy Spirit Himself, and the material receiving His impression is the human spirit. This process is beyond culture, if one does not count the ascetic purification of personality as culture. It is the work of the saints. The next

stage is creative inspiration in the life of the Church : here creation is directed towards the human-divine world of revelation and holiness. It is objectified not in the human spirit but in the realm of things : in forms, in colour, sound, ideas and words. This creative spirit is not incompatible with personal sinfulness : but it presupposes the partaking of the church life and its purifying process. The creative process is sacred, though not necessarily the creative agent. Descending lower, we come to Christian creative work which is directed towards the world and the human soul. It is always complicated and mixed, pure and sinful, not sacred, but consecrated from without. At every moment it has the possibility of a fall, of falsification and disfigurement. Is it necessary to add once more that this possibility is not excluded in the higher stages of creation also ? Still lower down and we enter the secularized work, divorced from the Church, which is distinguished from Christian work by the absence of any recognized criterion. And it can be both sinful and pure, both ruinous and creative of life—often both at the same time, in the same work. It, too, must be judged by the Cross. And finally, there is the work of pagans, not knowing but not betraying Christ, yet partaking of divine inspiration. It is difficult to say whether it is on the lowest step, or whether it is higher and more innocent, more holy than the sinful inspiration of an apostate Christian world. It is true that paganism never fell so low in its inspiration as our soulless and godless age. However, in the uttermost depths of the Fall, in the abominations of Sodom, the renegades are wounded by the Cross, which wound sinners cannot escape. Out of the deep the road which passes by Golgotha is opened up. Along the road from Sodom to Golgotha passes pre-eminently the modern godless soul unable to wash from itself the mark of forgotten baptism.

Nowhere at any single stage of human working is it abandoned by the Holy Spirit. " If I make my bed in Sheol, behold Thou art there." But that does not mean that there are no qualitative distinctions amongst the gifts of the Holy Spirit or that Macarius of Egypt is in the same sense (only in greater measure) participant in the Holy Ghost as Anacreon. These distinctions are deep and are often felt as pitfalls. One of them lies between holiness reached in personal spiritual life and the consecration of culture : between the saint and the artist. Another, less evident, between Christian and non-Christian work, understanding by it the personal participation of the author in the grace-bearing life of the Church. The possibility of impersonal and unconscious participation in the sacrificial experiences (*criterium crucis*) makes this second qualitative distinction difficult of comprehension in practice. But it keeps its religious significance in the destinies of the creative personality itself.

The qualitative distinction of the gifts of the Holy Spirit make

antagonisms possible in the world of values created by them: for instance, the ascetic denial of culture and the struggle between separate religious and cultural spheres. This struggle can be justified in life on the road to perfection. But Christian thoughts must strive to surmount contradictions. Not to deny, but to gather together the divine wealth scattered about the world. To build the Temple of the Church upon a true universal foundation, capable of holding all the spiritual creative work of Man. Man's inspiration must be judged, sifted and separated by the Cross and sacrificial experience. But in this, one must not forget the fundamental independence of law of the manifestations of the Spirit. It is terrible to follow deceptive calls and to give oneself up into the captivity of the demons and of nature. It is still more terrible to quench the Spirit. Many things must be left to the last, non-human Judgment, only then will be made plain to us the incomprehensible image of the Holy Spirit which even in the New Covenant is manifested in impersonal symbols: Wind, Fire and Dove.

THE WORK OF THE HOLY SPIRIT IN NATURE, HUMAN LIFE AND CULTURE.

By Canon Spencer Ellis,

WE have already dealt with the experience of the Holy Spirit in the Church—in those specific activities which are manifested in the corporate life of the Christian Ecclesia. With all this as a background, we turn to the consideration of our belief in His activities in the sphere of nature and human nature. As an English Churchman I must try to outline such a belief—as is definitely grounded in the Sacred Scriptures as interpreted by the "ancient authors" as distinct from "the Schoolmen"—and acceptable by human reason, enlightened by "such studies as help to the knowledge of the same." Thus, as I see it, there are four points in time, at which we must test our interpretation of our belief in the relation between the Spirit and Nature: the Scriptures, the Fathers, the 16th century, and to-day.

"I believe in one God—maker of heaven and *earth*, and of all things visible and invisible—and in one Lord, Jesus Christ—by whom all things were made—and I believe in the Holy Ghost, the Lord and Life-giver."

But it is desperately difficult to do so especially, perhaps, if you live in the slums of a Northern Industrial Town, and among people whose lot in life is a daily challenge to any belief at all in a good God. Here one is up against nature and human nature in its crudest form:—How does "nature" appear to common man who is a town-dweller? This is really important, in view of the fact that so vast a proportion of our population lives in towns—and an even greater proportion must win its daily bread by the sweat of its face—if so fortunate as to have a job to do. Those whom I have known best, perhaps, are not the most fortunately-placed for seeing the whole truth about nature—yet unless this first article of the Christian Creed can be preached to them with saving power, the Christian Creed is not Catholic. The coalminer may attach an unusual and very limited meaning to the "invisible" aspect of creation yet his experience of "nature" is as valid as any man's and to live in a mining community is to share an atmosphere of daily and hourly fear. The life of a pit village is quite truly overshadowed by a cloud of fear. It dogs the footsteps of man and woman almost from cradle to grave. Experience drives it home, that however careful man may be this life which aims at wresting from the earth the coal which is the life-blood of

our modern industrialism is a mortal combat with the forces of nature.

By way of contrast visualize the life of the sailor of to-day. Is the Psalmist quite right when he cries, "These men see the goodness of the Lord; and His wonders in the great deep"? In spite of all advances in ship-building, and of the protection given by wireless telegraphy and other devices, I venture to doubt whether the impression that his experience of nature makes on the average sailor, is that it is the handiwork of one who is revealed as a Father. Some years ago the Titanic struck an iceberg in the mouth of the St. Lawrence and sank. He would be a strange man who should go to the crowd of relatives of those on board which thronged the offices of the White Star Line awaiting the names of the saved—and speak of One who is the maker of all things—including ice and fog.

Or, again, think of the farmer. He, of all men I suppose, might be considered to be the one who sees nature at her best in his daily work. To him, does nature give certain sign of a holy, good and life-giving Spirit indwelling it? I wonder! What I am sure of is that I have more often heard the praise of nature sung by those whose acquaintance with the land is very slight and casual, than by sons of the soil. As a class farmers are, proverbially, grumblers.

But to turn from nature to human nature. What kind of impression is conveyed to the mind of the ordinary man by his experience of human nature? Is the society of which he is a member indwelt and directed by a spirit who is recognizably good?

"Life to-day," I quote from Mr. Lippmann's preface to *Morals*, "is not a social order at all, as Greek city states or the feudal society was a social order. It is rather a field for careers, an arena of talent, an ordeal by trial and error and a risky speculation. No man has an established position in the modern world."

A century of unrestricted competition has resulted in a social order which is a flat denial of all spiritual values. Man, so far from being master of his fate, is a cog in a machine which he can neither understand nor control.

In business he is merely a unit, a "hand" and not a "soul," and his tenure of the means of livelihood, whether he be director or office cleaner, is almost equally dependent upon impersonal forces before which he must either bend—or find himself among the multitude of unwanted men for whom there is no room in the business world. The average man, I suspect, if he is clear-sighted recognizes Mammon as the real god of the world; if he cannot be a pure materialist, then he will put a mascot on the bonnet of his motor-car, or in his button-hole, and invoke the god whose name is "Good Luck."

Gilbert Murray, in "Five Stages of Greek Religion," says, "It

is worth remembering that the best seed ground for superstition is a society in which the fortunes of men seem to bear practically no relation to their merits and efforts." That is our state, and we are reaping a plentiful harvest.

It is with this kind of a background that we in England have to try to present the Christian tradition—and we have to remind ourselves frequently that it is by an act of faith—not of intellect or mind—that we appropriate the Christian Faith—and that our task in making men see the Father as Creator is not more difficult than was that of the Apostles, who proclaimed the shameful death of a Galilean peasant as the most significant act of the Living God. When we come to the consideration of our Lord's recorded teaching on the subject of nature—it seems to be of the very first importance to clear our minds with regard to a great deal of rather one-sided loose thinking and writing which is very common to-day. The sort of writing which I suspect can be illustrated from a paragraph on p. 387 of the recently-published book by Dr. Charles Raven—*Jesus and the Gospel of Love*. He says, "Jesus accepted the world as His Father's and appealed to the awful impartiality of sunshine and rain as proof of the Father's perfect love. This is no casual utterance. Throughout His teaching He is far more fond of flowers and birds, of the growth of green things, of children and the simple works of men, than of angels and demons, and all the paraphernalia of ecclesiastics. If the Marcan account is correct, at the first crisis of His ministry when all Galilee was agog with excitement to discover the policy and proposals of the new prophet. He bewildered His disciples, and probably disappointed His audience, by telling a simple story of the sowing of a field. . . . The hackneyed words expressed His open vision. His poetry . . . was full of the beauty and goodness of the world."

But suppose it wasn't just a simple story of the sowing of a field! Suppose that the concluding words of the story, "Who hath ears to hear let him hear"—really are of the utmost significance, and that Christ, like every true educationalist, realises that knowledge can not be poured into a mind, like water into a bowl, but must be assimilated, like food into the system. Suppose further that He had come to a people already prepared by prophet, psalmist and lawgiver—and that the purpose of His coming was that they might have Life—and life *is* the knowledge of God. If all this be true, then surely the whole point of "this simple story" is the identification of Jesus with the Living God, who in the O.T. is the heavenly sower.

Even if the story is to be treated just as a simple story of the sowing of a field, Dr. Raven and his fellows are in no better case —for the plain teaching of the story is, not that nature is good and beautiful, but that it is wantonly destructive of 3/4 of the good seed which is sown in it!

Or again, take the *locus classicus* of our nature-loving poets. "Jesus saw more beauty in the lily than in all the services of the Temple." Maybe He did. But there are no grounds in the record of His sayings which justify the statement. He certainly used the lily to illustrate a point—but the point had absolutely no reference to the beauty of the lily *per se*. The point was the absurdity of anxiety in the minds of those who believe in a Heavenly Father, whose care is so all-embracing that it clothes even the grass of the field which to-day is—and to-morrow is cast into the oven.

In the same context Jesus illustrates the same point of the absurdity of anxiety, by the impossibility of our adding one cubit to our stature. On an exactly parallel line of exegesis to that which presses the reference to the lily into an argument for the love of flowers, one could arrive at the solemn conclusion that His audience was composed of men and women short in stature—for none else would desire to be taller. If this argument is idiotic—so also, and for the same reason, is the other.

Surely the truth is, that Jesus came to give a revelation of the Father, and thereby to redeem the world at the point of its ultimate need and destitution : and it is as fond and foolish a thing to seek in the record of His teaching for irrelevant knowledge about His attitude to birds and lilies as to interpret His reference to sunrise and sunset as a revelation in the realm of astronomy.

But to reject a method of exegesis which appears to project into our Lord's teaching the predilections of our own minds, lays upon us the more laborious task of trying to elucidate his teaching on "the Spirit and nature and human nature" from His recorded sayings.

It would seem that the best starting point for this consideration is the account of The Temptation in the Wilderness—for which we are indebted to the common source of Matthew and Luke. The ultimate authority for the account must have been our Lord Himself—for no eye witness shared that long retreat in which He laid the plans of His public ministry. The significant temptation is that which Matthew gives as the third and Luke as second.

It would seem that our Lord contemplated all the excellence that is to be found in human society as it organizes itself in the world. Never for a moment does He seek to minimize its worth. Apart from the conscious recognition of God man has done great things. In the ancient civilizations there was a vast amount that stirs the heart and fires the imagination by its exhibition of true greatness. The philosophy of Greece, and the ordered government of Rome, may represent an unconscious human endeavour to prepare a road by which the King of Glory should visit His people. The human virtues, justice and fortitude, love of home and children, strife for truth in word and action, self-

denial and high endeavour after lofty ends; these He sees in the world around Him—and the suggestion comes, can He not take the world at its best, and by this momentary condescension, seize hold of the glory that is in the world and by gradual education lift it to the heights? He answers, "No." He looks right into the heart of all the world's greatness—a greatness which itself is due to the presence and power of the Spirit of God—and declares that on this He cannot build his Kingdom. The whole foundation must be changed and altered. "Thou shalt worship the Lord thy God; and Him only shalt thou serve." This cannot mean less than a complete alteration of motive and purpose in the life of society, and in its constituent members. It is a proclamation that law, order and justice are not embryos from which spring love, reverence and purity, but are man's poverty-stricken copies of God's primal laws; that what the world needs is not just a teacher who shall make it a little wiser, nor a reformer who shall make it a little better, but a redeemer who shall fashion it anew in the name of the Father, Son and Holy Spirit. I suggest that here—in this parable of Temptation—we have the key to all our Lord's teaching with regard to human nature. On the one hand there is the recognition of all the goodness and splendour, which are the result of the Spirit's action on the life of man; on the other hand the jealousy of perfect Love who cannot be content with less than a perfection "even as your Father in Heaven is perfect" and wills to re-create man in the image of God.

The aged Rabbi Nicodemus, who comes by night to see Him, may perhaps represent the earnest seeker after truth, who yet could not be reckoned among the disciples. Clearly our Lord recognizes his moral earnestness, his lifetime's devotion to the Law. Yet His insistence is overwhelming on the necessity even for him, the teacher of Israel, of a new birth into the life which comes through a "lifting up" of the Son of Man.

Zebedee's wife is the revelation of a mother's love which craves the best for her two sons. She represents something which is perhaps as beautiful as anything the world can show—the self-forgetting, and self-effacing devotion, which, in its natural symbol, the pelican, early Christian Art did not shrink from using as a type of Christ himself; she makes her request, and the heart of Jesus yearns to grant it; but the condition must be that mother-love itself must share His baptism, and drink deep of His chalice. Even the home itself must be re-created by redeeming love, "Woman, behold thy son," "Behold thy mother."

It seems to be universally true that as each case of human virtue comes to Jesus—whether young and adventurous, or old and burdened—He sees in it something which he can admire, some result of the Spirit's working, but never that which is sufficient

in itself on which to build; human nature always and ever is in need of nothing less than re-creation. In a word, He finds that to which he can appeal, but nothing upon which he can build for eternity.

When we turn to our Lord's teaching with regard to this material universe, it is difficult to avoid a negative form of speech. When He came on earth there were, roughly speaking, in the heathen world two interpretations of the relation between spirit and matter. The East was steeped in dualism, the West in crude materialism. Both had gained some slight entrance into contemporary Jewish thought. There is nothing in Christ's teaching which gives the slightest countenance to either. He views nature as sacramental, i.e., as being capable of being used as the vehicle of spirit. This is seen not only in the Incarnation itself, but in His use of matter in His "signs." Clay anointing the eyes of the blind, the touch of the hem of His garment were made the vehicles of healing. On the other hand, it is at least arguable that He realizes that matter may also be used by the Evil Spirit as his instrument. His acts of restoration to health of mind or body are a warfare in the flesh against physical ills in a sense which it is hard to think of as only figurative. Unless we are prepared to accept a literary criticism of the N.T. based largely on our own mental outlook, the gospels record a mastery over nature which can only be called miraculous, "Even the winds and the sea obey Him." Or to bring the whole matter to a point. The characteristic teaching of Christ, that puzzled the disciples and perplexed the multitude, is the ἀναστασις νεκρῶν—which in its plain grammatical meaning is nothing less than "a resurrection of *corpses*." It is quite true that νεκρός is sometimes used in the N.T. in the figurizative sense—"my son was dead and is alive"—"let the dead bury their dead"—but its original meaning (e.g. Mark, ch. 9, v. 9) of a living again of corpses is never completely lost sight of: and the two meanings find their synthesis in the Resurrection of Jesus.

Dare we say that in the life, death and resurrection of Jesus we find the revelation of the truth concerning the spirit and human nature and nature? That in history we see what is the will of the Spirit?

Here the Spirit had a perfect instrument for His revelation, in the perfect human nature, which, spotless and without any taint of sin, Christ took of His Virgin Mother—and at every moment of life He exhibited in an ordinary human society the will of the Spirit. And under such conditions this holy will led human nature along the way of sorrows to Calvary—and thence to an open tomb from which this nature rose *in a new form*. No longer subject to the laws of nature, it is manifested as the perfect instrument, perfectly expressing every movement of the spirit.

Further, at the supreme moment which Jesus chose to give expression to the significance of His death—He took the elements of the natural world, bread and wine, and associated them with Himself in the act of redemption—consecrating them to the purpose for which they were created, which was to be a means for the manifestation of God's glory.

I suggest that our Lord's teaching can be briefly summarized as follows:—

The only principle of evil is an evil will, i.e., a will in rebellion against the will of God. All men are tainted with this to a greater or lesser degree, but in so far as they will co-operate with Him, the Spirit will manifest Himself in them, at the varying levels of their moral earnestness. Nature itself is capable of manifesting God's glory, but like everything sacramental, it may be used unworthily, and so may manifest not the Spirit of God, but of evil. Through the Cross Christ makes the way by which the work of the Spirit both in nature and human nature may be perfected.

Alone among the writers of the N.T., St. Paul deals with this subject particularly in his Epistle to the Romans. His standpoint is in agreement with the above interpretation of Christ's teaching. If his description of the heathen world in the 1st chapter seems to be one of unrelieved gloom, it is because those of whom he writes have denied and frustrated the striving of the Spirit with them; they have refused the light that was offered; they have wilfully shut their eyes to the truths which natural religion would have revealed through the ordering of nature; they have changed the glory of the incorruptible God for the likeness of an image of corruptible man. On the other hand St. Paul teaches that in the day when God shall judge the secrets of men, those who are without the covenant but who lived uprightly will be in better care than the circumcised hearer of the Law whose works belie his profession. Yet both, Jew and Gentile, are all under sin, and need "the redemption which is in Christ Jesus; whom God set forth to be a propitiation through His blood."

Though there may be much that is obscure in the passage in the 8th chapter (18-25), it clearly indicates St. Paul's belief that "creation" lies within the love of God; and that the eternal purpose to sum up all things in Christ is not fulfilled until earth as well as heaven is filled with His glory. The sufferings of this present time unite the whole creation which is groaning and travailing in pain with the redeemed, who groan within themselves, waiting for their adoption, and the pain is interpreted by the Spirit Himself who makes intercession with groanings too deep for words. But the creation is subjected to corruption and futility by a power outside itself, and its release is dependent upon the revealing of the Sons of God, who have the first fruits of the Spirit. This

revealing of the Sons of God, their adoption, is the redemption of their *body*, and when it is accomplished creation itself shall be delivered from corruption into the liberty of the glory of the Sons of God.

The meaning of St. Paul's words here and elsewhere echoes the words of Jesus—No created thing is evil in itself. "All things are lawful unto me." But evil lies in the will alienated from the Holy Will of God. In Christ all are redeemed to God—and as in creation God calls man to be a fellow worker with Himself, so too, in Redemption, man, by becoming confirmed to Christ's sufferings, shares in the task of restoring all things.

In the briefest possible manner let us try to trace the outline of the history of this Christian doctrine from St. Paul's days until to-day.

In the first centuries the Church had to proclaim its faith in opposition to gnosticism, which declared matter to be essentially evil, and regarded the Supreme God as distinct from the Creator. I suggest that we see in her Eucharistic worship the Church's most compelling witness. In every early Liturgy, the Church declared her belief. After the prayers of the faithful comes the offertory the presentation of bread, wine and water. The Sursum Corda leads on to the great Eucharistic prayer, which starts with a Commemoration of God's Eternal Being and Work in Creation, which leads to the triumphal Hymn of Sanctus. Thus week by week the faithful are reminded of the *goodness* of creation, but in such a way that their thought leads on immediately to the redemption wrought by Christ, and thence to the Spirit's work in sanctifying the creatures of Bread and Wine—the first fruits of creation (and the body of the Church). Here is the whole cycle of thought that we have discovered in the N.T. In her *lex orandi* the Church declares her *lex credendi,* not only in word but in action; not only to the mind, but in the daily experience of the ordinary man.

Somewhere about the middle of the 4th century the Roman "Canon" of the Mass—in something like its present form—became the sole form of Eucharistic prayer at Rome—and generally throughout the West. From our point of view the significant fact about it is that all real reference to God's work as Creator is omitted. Henceforth in the West in the Church's supreme act of worship, Creation and Redemption are no longer held together—and the Invocation of the Holy Spirit upon the creatures of earth is so altered that it is hardly recognizably the same in intention, as in the earlier liturgies.

Weakened in its witness by this change in its form of worship the Church had to combat Pelagianism; which denied the essential necessity for the redemption of human nature, and in fact asserted man's practical independence of God. Gratitude to St. Augustine

for the overthrow of this menace to true religion cannot blind our eyes to the fact that his great authority has infected the Church with a conception of human nature, which, to say the least of it, is sub-Christian. In reaction from the errors of Pelagianism he tends to deny the possibility of any purely natural goodness; free will in man is so circumscribed that it is almost meaningless; the "fall," to him, represents a total ruin of creation, of human nature, and, by implication, of nature. It seems impossible to deny that Augustine's was the most predominant influence in the thought of the Western Church from his own day, until, at any rate, the period of the Reformation. Of course, there were splendid protests. The love of nature, and human nature, could never be more joyously expressed than it was by S. Francis of Assisi, and he was by no means alone.

In fact the Scotist theology was largely a protest against an Augustinianism as interpreted by Thomas Aquinas—from the point of view of its poor estimate of human nature.

The witness of the English Reformation may be gathered round two points. First, the alterations made in the Canon of the Mass. No return was made to the custom of the primitive liturgies in making thanksgiving for Creation—and even the "*Supplices Te*," which is sometimes regarded as the alternative to the Invocation of the Spirit upon the bread and wine, is omitted. I believe it to be true that the omission was due to quite other considerations than those with which we are now concerned—but the fact remains. In the whole of our official Prayer Book the thought of Creation is singularly obscured. The only reference occurs in the General Thanksgiving, which was accepted by Convocation at the Restoration, and was the work of Bishop Reynolds. In this we thank God for Creation and all the blessings of this life—as distinct from the blessings of redemption and sanctification. The other point for examination lies in the 39 Articles. At first sight it seems as though they come heavily on the side of Augustine—and assert that the works of the natural man have the nature of sin. Further consideration relieves one of this intolerable situation.

For the Articles in question are dealing with that portion of mankind only. who are consciously either accepting or rejecting the Gospel of Christ and have no reference to heathens as such. The Articles do not assert that man "is of his own nature inclined only to evil," but only that man is "very far gone from original righteousness." The Articles leave room for the recognition of the exhibitions of natural goodness of which the world is full.

When we come to the life of to-day, we must touch on a number of distinct details.

1. When our Convocations in 1927 and 1928 revised the Prayer Book, they suggested the supplementing of our present Canon of

the Mass by the introduction of an Invocation of the Holy Spirit upon the Bread and Wine. So would our Liturgy have been brought into line with those of our sister Churches in Scotland and South Africa; and it would have been a daily reminder of the return of nature to its obedience to its Creator through the Sacrifice of Christ, and the prayer and labour of his Church. In this popular religion seems to be in advance of its official expression. The almost universal "Harvest Thanksgiving," may be despised by the superior, but it is certainly loved by the common folk. It gives an outlet to the conviction that nature has its good things—and that all good things around us are the creation of God which we must receive with thanksgiving. It is surely a grand opportunity to press home the truth, that even these good things need for their perfecting, redemption and sanctification. But the most significant fact about our day is the result of the revolution in thought which may be said to have commenced some 80 years ago with the appearance of the Origin of Species. It can hardly be doubted that no period in the world's history has witnessed so vast a change in habits of thought, as has the last century. The change from a static to a dynamic view of life has revolutionized practically every department of human thought. The difference is nowhere more apparent than in our conception of nature. The patient investigation of scientists has enlarged the horizon of our knowledge beyond all calculation. We realize to-day that creation must be regarded not as a static fact of the past, but a process which is unfolding itself before our very eyes. The knowledge of the history of the past enables us to make some forecast of its future development. If experience has wrecked the belief of the last generation in an automatic progress, hope still paints a fascinating picture of what may be in store for us when man has learnt more completely how to harness the forces of nature to the supply of his needs. But two dangerous tendencies emerge. On the one hand, there are not a few who find in the goodness and progress of nature a satisfying substitute for God. Conscious of the power that knowledge gives, and encouraged by the hope of the future, it seems that man is self-sufficient. He has no need of God or for redemption.

On the other hand, it is impossible not to recognize a tendency among some who name the Name of Christ and who find in their knowledge of the natural world a real revelation of the love and purpose of God—a tendency to identify God with his creation, in such sense that God is a meaningless word apart from the created universe.

The spread of an elementary knowledge of scientific truth among the multitude has created an atmosphere—in which the seed, sown by the experience of the cruelty of modern conditions, produces a

harvest of difficulties for the Christian Teacher. Wisdom seems to dictate that we should do our best to make it clear, that modern science has not touched—and cannot touch—the religious problem. Science tells us nothing about the purpose of creation—it can only speak about its methods. It leaves completely unsolved the greatest riddle of all—*why*, if God is good, does he create by this method which science discloses—a method of suffering, sorrow and tears? The Church has her answer. She tells us that behind all the observed facts, lies the mystery of sin—the rebellion against the Holy Will of God—and suggests that we can only think of creation aright when we do not separate it from the thought of redemption and sanctification.

In a group the day before yesterday somebody used the symbol of incense as the sign of sacrifice. May it not be that the function of the Church is to be the censer into which the Holy Spirit gathers all that is good in nature and human nature, that, kindled at the flame of redeeming love, the world itself goes up as a sacrifice to the Eternal Creator, Redeemer and Sanctifier?

THE WORK OF THE HOLY SPIRIT IN WORSHIP

By Fr. SERGIUS BULGAKOV.

THE Old Testament did not discriminate very clearly between the Spirit of God and the Holy Spirit. It recognized varied gifts of the Spirit bestowed on certain persons according to their vocation or special service: for the art of workmanship in the decoration of the Tabernacle (Exod. 31), for a skilful governing of the people (Num. 11), for success in battle, for kingship, especially in the consecration of Aaron and his sons for the priesthood, and finally for prophesy. The effusion (pouring out) of the Holy Spirit was generally a very concrete almost visible act; this is true also of the Primitive Church. The Spirit was given in the Old Testament only to chosen people in exceptional cases. In a prophetic vision Joel was promised that the Holy Spirit should be poured out on all flesh and this prophesy was fulfilled at Pentecost (as is shown by Peter's speech). The gift of the Holy Spirit is bestowed on every Christian in the Sacrament of Chrismation when the soul receives a special gift and is sealed by Him. "There are diversities of gifts, but the same Spirit." The entire Church as well as each one of its members, is sanctified by the Holy Spirit—"they shall prophesy." But this common inspiration no longer has a visible concreteness in the life of the Church. In addition to this direct and mysterious inspiration there exists in the Church a continuous flow of institutional life. The Church is the treasury of Grace which is regularly distributed to its individual members as well as to the entire community, and this is the work of the Holy Spirit in worship and sacraments.

The Holy Spirit pours out new life into the Church, infuses it with a power, which is mysteriously full of Grace. This power can be only felt spiritually but in itself it is no less real and undoubtable than the impressions of our everyday life. It can and must be even more efficacious. This mysterious, heavenly reality in the first instance applies to time, which contains the rays of eternity and is embraced by it. Our time is full of different events and impressions of this life, but in addition to this it has another fullness of a spiritual, church kind. *There exist holy times and seasons* in the Church, which occupy their place in the Ecclesiastical Year. The reality and holiness of these seasons are likewise the work of the Holy Spirit. They are the principal Feastdays—Christmas, Easter and so on. These feasts are not merely commemorations of different events in the earthly life of Our Saviour, they become real

and actually present for us. We become witnesses of these events, similar to His contemporaries who beheld them with their bodily eyes. This mysterious reality of the holy life of Our Saviour in the holy seasons becomes self-evident for us during these most solemn moments of the Church Year, such as Christmas, Easter or Pentecost. The presence of the Holy Spirit in the Church is then felt in our own hearts, and our souls are filled with joy and exultation of a particular character, according to the particular feast commemorated. I should like to remind you here only of the mystery of Passion Week, with its real symphony of varied and changing sentiments which run as a mystical torrent, until the piercing sorrow of the Passion is suddenly transfigured into the heavenly triumph of the Easter night. And not only these exceptional days, but every day of the week or of the month in the ecclesiastical year is dedicated to one or another event, or to a saint or patron. This significance is realized in the day's worship. Because of this the Church lives in two worlds and as it were in two "times" simultaneously, and the reality of this other holy time through the Holy Spirit reveals to us the presence of Jesus Christ in our lives. This feeling gives us a link with *the times of the Incarnation*. It immerses us in the mystery of Redemption which belongs to eternity and to our own time as well.

The work of the Holy Spirit provides us not only with holy times and seasons, but with holy places. God is omnipresent, "Whither shall I go from Thy Spirit, or whither I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou are there" (Ps. 139: 7-8). One cannot understand this omnipresence to mean that God occupies every place *(ubiquitas)* and then in this sense actually belongs to the place itself. No, He is beyond any limitation in space. He cannot be tied down to any place, for all space is transparent to Him. "Will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee" (I Kings, 8:27). But man has to dwell in a certain place, and for his sake God provides a particular place for meeting Him. Through His condescension to man God is present in a holy place, which is His *temple*, in a special sense. As we put it in human language—He lives there. But such a place must be set apart from other places and dedicated to God, and this dedication is the work of the Holy Spirit. Such a temple no longer belongs to the sinful earth, it is, as it were, transfigured by Him. The Orthodox Church has a very solemn and impressive rite for the dedication of a temple. It resembles the Baptism and Chrismation of a man. Such a place becomes full of Grace to serve for common prayer and the celebration of sacraments. In a similar way certain objects are especially sanctified by the Holy Spirit for a certain sacred use.

They are taken out of the world and especially consecrated for the needs of divine service and the sacraments. It is obvious to our feelings that a layman or even a priest should not approach a holy place or touch sanctified objects—especially those for sacramental use—without being in a sense isolated from the world by his vestments. This isolation is mainly achieved through a special consecration of the various implements used in Divine worship. Special blessings are asked for various other everyday objects; this symbolism implies that not only holy places and objects need sanctification for purpose of ritual, but that the whole of life needs and awaits sanctification. In the Apocalypse we read of the new heavenly Jerusalem descending from heaven: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Ap. 21:22). We are seeking for the whole of our life to be sanctified by the work of the Holy Spirit. This our desire for and our presentiment of the future transfiguration of the whole of our life and of all nature is symbolized by and has actually been begun by the Holy Spirit, Who moved upon the face of the waters already at creation. The same significance is attached to the blessing of different kinds of food (eggs and cheese at Easter, fruit and grapes on the Day of Transfiguration, palms on Palm Sunday, branches of trees and flowers at Pentecost) and particularly of the blessing of the waters at Epiphany with an invocation to the Holy Spirit, "come down now, also, through the descent of the Holy Spirit and sanctify this water!", and a prayer, "that these waters may become sanctified by the power and effectual operation and descent of the Holy Ghost." This consecration of water at Epiphany forms the basis for the sanctification of all objects, because generally these are sanctified by sprinkling with holy water. In a word one can say that the sanctifying work of the Holy Spirit applies to all the elements and things of this visible world, to everything that has any connection with human life.

There exists yet another kind of consecration of objects, which is of pre-eminent importance in the life of the Church. I refer to the consecration of ikons, which cover the wall separating the main body of the Church from the altar—the so-called ikonostas (image screen) and the actual walls of the Orthodox Church. The ikons, at their best, are works of religious art. As such they are results of the artist's inspiration. The actual creative power revealed in them by the artist is not to be comprehended as directly God-inspired. Nevertheless all true art, as a revelation of beauty, belongs to the actual domain of the activity of the Holy Spirit. But in ikons we see something much more than only art, because the consecration of an ikon bestows on it a supernatural Grace. The significance of our veneration of ikons lies in the fact that they

are not only images of Christ, or the Blessed Virgin or of the saints, not only works of art, but that they are actually places of a gracious Presence of those represented on them. We meet them in a certain way when we pray before the ikons. The canon dealing with the veneration of ikons, according to the definitions of the VIIth Œcumenical Council, deals not only with the permission for making them and exposing them in churches, but also institutes a kind of worship before them. This veneration of course cannot be compared with the worship and veneration of God (*or of His saints*). It is only relative—σχετικη —it is a rendering of honour τιμητικὴ προσκύνησις. The ikon is neither an idol nor God, it is only a place of the presence of God for the receiving of prayers by Him (only in and this *special* sense it *is* God).

The ikon can be compared to a sacrament of prayer, if we draw an analogy with the Sacrament of the Body and Blood of Our Lord. It is, of course, merely an analogy and not an identification. But the ikon is not only an image, it is a kind of Divine Reality as well. The Divine presence for the sake of receiving prayer is not secured as a result of creative activity of art, it is the direct work of the Holy Spirit in sanctification of the ikon. This power in the ikon is even quite independent of its actual artistic significance and worth; the ikon in question may even be a bad picture, but after consecration it becomes sacred. The ikon is blessed by sprinkling of holy water with the words of the priest: "this ikon is sanctified by this sprinkling of the Grace of the Holy Spirit in the Name of the Holy Trinity." One may also add that if we regard the holy altar as a kind of sanctuary in the temple, the holy ikons can be regarded in the same way. The church is a holy place for the presence of God, for the offering up prayer to Him, and the holy ikons, too, are particular places for such a presence of God. The difference between them is that the church is immobile, whereas the ikons can be moved and transferred from place to place. They are found present in every house, and the corner of the room where they are placed is called the holy corner. The presence of the ikons turns every house into a domestic church.

Not ikons alone, as works of art, are sealed with artistic inspiration, other things in the church, its architecture, its decoration, its ornaments and pictures, etc., belong to sacred art. The Temple of God must be arrayed in beauty, it is like the ointment which was poured on the feet of Christ by the woman, and it is said about her by Our Saviour: "She hath wrought a good work upon Me." The walls of a temple must not remain bare. This would be false asceticism, or a triumph of prose, as was the case with Protestant chapels and halls of prayer after the Reformation. The dwelling place of the Lord must be a palace of beauty, where the breath of the Holy Spirit is felt.

Further, the inspiration of the church includes not only descriptive forms of art, but the art of the Word, or sacred poetry also. The origin of sacred poetry is already laid in the Old Testament. It is sufficient to mention the Psalms, together with other hymns and songs of the Pentateuch or of the Books of the Prophets and —last, but not least—of the Song of Songs. To these solemn hymns and prayers the music of plainsong would correspond. The construction of the Temple and the order of God's services were objects of the greatest attention and care both of King David and others. Only in the local houses of prayer—the synagogues—the rite of service was simplified and deprived of its artistic character so that it reminds one of the simplicity of Protestant services and chapels.

The Orthodox Church inherited the liturgical and artistic riches of the Jewish Church and added to this from the precious treasures of antiquity. This heritage is best observed in all kinds of art, but particularly in its hymnology, its sacred poetry, which has its strong and its weak sides. This sacred poetry grew very rapidly in the first eight centuries, after which it was put in order and worked up in the form of a ritual. The Book of the Order of Services, the so-called Typicon, is a very large one. It was compiled in the monastries of St. Savva and St. Studion and contains a very complicated set of rules which refer to the singing and reading in Church, and deal with the services, the lessons, the hymns and the prayers. It is very difficult to study and use.

The actual books of services are still more extensive. They constitute a whole library, comprising large volumes of varying content and purpose. The liturgical riches of Orthodoxy, even in comparison with these of the Roman Church, are renowned. They cannot in any way be compared to the concise and strictly necessary content of the Anglican Book of Common Prayer. Of course every single type of liturgy according to its very properties has certain advantages and weaknesses. Orthodox services are—according to a strict observance of the rule—very long and complex. They are written in the Slavonic language which is very beautiful but often difficult to understand. Most of this liturgical material is religious poetry of great antiquity and, of course, not of equal literary worth. Amongst it are to be found specimens of religious poetry of the highest value which can be compared with the best psalms or songs of the prophets, at times even perhaps they exceed these because they are Christian. Among these one can rank the services of Passion Week and Easter, or some of the great Feastdays (Christmas, Pentecost the Assumption of the Holy Virgin and others), the rites of burial and wedding, the rites of the liturgies, which are not to be surpassed. They resemble the highest attainments of classical works of

antiquity and take their origin from the spirit of hellenism and true art. Sometimes, unfortunately, they also possess peculiar properties of rhetoric, characteristic of an epoch of ancient decadence, which is over-refined in its Eastern loquaciousness. It is owing to this that texts of a secondary importance are generally shortened (this is much more so in the practice of the Balkan Churches than in that of the Russian Church). Most of this material is intended for singing like the psalms of David, and words have grown together with special melodies and tunes (they are different in the East and in Russia, which has brought in her own musical gift). Instrumental accompaniment is not used in the Orthodox Church. This is due to a very high esteem of the human voice, for this mingles in a special way with the Word and cannot be separated from it. All these forms of Church poetry are of course a work of poetical inspiration, which at its height already belongs to the domain of natural grace, as a gift from the Holy Spirit. But they possess much more. They are looked on by the Church as a kind of God-inspiration, in a sense they are God's inspired books, in some ways akin to the Holy Scriptures. It is not easy to find an explicit formula for this likeness, it must not be identified with the books of Holy Scripture, but the texts of the services also have an edifying and dogmatic significance. *Lex orandi est lex credendi*—this principle is acknowledged in Orthodoxy and in Roman Catholicism and, I presume, in Anglicanism, too. I shall not exaggerate if I say that out of various forms of tradition liturgical texts have the most authority, as compared with other sources. Liturgical texts also give authority to the use of certain narratives from the apocrypha in the Church, though these are not recognized in their entirety. In patristic writings private and even erroneous opinions may occur, which are not authorized by the Church, and sometimes are actually rejected. Such a state of things impossible in liturgies. Of course there exist in them passages of different importance, sometimes of an occasional or temporary nature. For instance many of these arose in connection with the political order of things—in conection with monarchy, as for example the various prayers for the Czar. These are now excluded by life itself owing to the failure of monarchist institutions. But in questions of dogmatic significance liturgical tradition sometimes supplements an absence of direct reference in the Holy Scriptures. Such liturgical witness has, as a matter of fact, a binding authority, no less than the direct indications in Holy Scriptures (for instance most of our knowledge about the life of the Blessed Virgin, her Nativity, her Entrance into the Temple, her Assumption, Resurrection and Ascension into Heaven). This teaching of dogmatic significance is acquired by the Church through Holy Tradition, which is sometimes of a comparatively later date, is authorized and

incorporated in the liturgical texts of Divine worship on those feastdays. The infallibility of the Church is manifested in its life of prayer, in Divine worship, sometimes with a greater authority than merely through dogmatic definitions of œcumenical councils. These definitions in fact are very limited in number and context as compared to the universal character of liturgical texts. An as inspiration of prayer and art Divine Worship represents a dogmatic source of the first rank.

Further, the work of the Holy Spirit within the Church does not only result in holy seasons, places and objects of art and prayers, but also of sacred (consecrated) persons who are able to perform the sacred actions, namely—the hierarchy of the apostolic succession, handing down the Grace of the Holy Spirit. In the hierarchy the Church has an organ of regular mediation between the Holy Spirit and the body of believers; as it were, the hierarchy represents the hands of the apostles, who were the personal bearers of the authority and power of sanctification. These are the rays of Pentecost which are not extinguished in the world, but are continually transmitted through the laying on of hands of the bishop at ordination. Of course, the significance of the hierarchy must not be exaggerated, as is always done in the Roman Catholic Church and sometimes to a certain degree in the Eastern Orthodox, perhaps also in the Episcopalian Protestant Churches as well. To be more precise the hierarchy possesses indisputable power for the celebration of the sacraments and for the life of worship—it is an instrument for this. A special privilege of teaching and government in the Church is also appropriated to the hierarchy, but in this case it is rather a derivative of the sacramental power, which comprises the very essence of the hierarchy. And it is only this power for celebration of the sacraments that is the work of the Holy Spirit, its charismatic gift to the hierarchy. All its other powers of government, jurisdiction, teaching are only prerogatives of authority, but are not charismatic. The contrary doctrine is expounded in the Roman Church and very often in Orthodoxy as well. A gift of infallibility of teaching and government is not a privilege of episcopacy. It might be quite possible for a layman or for an ordinary priest to have a better understanding of doctrine and to find more penetrating words for its expression than it is for a bishop, although a layman is never allowed to celebrate a sacrament. The hierarchy is given to the Church for organizing a regular life of Grace, though of course its influence permeates the whole of Church life. The hierarchy exists *in* the Church and *for* the Church, but not *over* the Church. The Church is a living organism and not a state, and the exaggeration of this principle in modern church life is rather a malady of the modern ecclesiastical conscience. Episcopacy exists as the fullness of sacramental gifts

(or as the organized possibility of sacraments), but not as a form of sacramental government and teaching. The Church can live without a pope or patriarch—both these are products of history and cannot be regarded as unchangeable or in any way absolute. The Primitive Church did not know of such institutions. The Church needs episcopacy for Sacraments not for centralization. The Church has already undergone periods of centralization, of Roman papacy and the great patriarchates, with their tedious and seducing quarrels over jurisdiction. Unfortunately this has not yet finished. Nevertheless the future belongs to a type of ecclesiastical federation and to freedom, not the absolute monarchy of Rome, and even less to the retarded and powerless parodies of it in the East or West.

In this sense we must clearly discriminate between the work of the Holy Spirit in the *sacramental* gift to the hierarchy, and the human, institutional, historical gift of hierarchical government. Of course, this important work in the Church cannot be achieved without the help of the Holy Spirit. But we recognize the direct action of the Holy Spirit, His breath and His benediction, only in the sacraments performed by the hierarchy, not in its government, with its possible failures and not even in its teaching, with possible fallacies. It is not infallible. At this point we stand in direct opposition to the doctrine of the Vatican Council, which recognized the charisma of infallible judgment and of papal government, treating it as a direct action of the Holy Spirit in the Church. A similar principle—of course timidly and not consistently—has been appropriated, consciously or even unconsciously, by other episcopal churches until now. We feel called upon to fight against these different forms of papacy for the sake of the freedom and welfare of the Church. We are seeking for the realization of the principle of "sobornost," which lies at the very root of the Orthodox doctrine of the Church; which is—freedom in unity and unity in freedom.

Now all these varied gifts of the Holy Spirit organize the sacramental life of the Church and are its means. The sacraments are a true continuation of Pentecost in the Church. They represent a fulfilment of the words of the Saviour, spoken on the last day of the feast of tabernacles: "If any man thirst, let him come to Me and drink" (John VII: 37)—"but this spake He of the Spirit, which they that believe on Him should receive" (38) —and it was received at Pentecost. The Church is the Body of Christ. It becomes this for us through the Holy Spirit. Owing to this the Sacraments given to us by Christ are performed by the Holy Spirit: "He shall glorify Me; for He shall receive of Mine and shall declare it unto you" (John XVI: 14). The gracious waters of Pentecost which abide in the Church, are distributed into

the separate channels of the different sacraments, and their use becomes regulated according to the needs of man, without in any way impairing their fullness as a whole. The sacraments as a whole completely satisfy the claims of human life as a whole and of every individual in all his particular needs. They are divine in their origin and human in their aim. The usual catechetic definition of a sacrament is that it is an invisible gift given in a visible sign. Therefore a sacrament is a *symbolical* action. The divine action or presence is joined to or merged with an object or an action of our world, and this essential symbolism is not merely a sign but a real interpenetration of the Divine presence into our world. As opposed to this sacramental reality of symbols we have the Protestant idea of symbolism which denies the work of the Holy Spirit and the presence of God Himself in the Sacraments. The efficacy of the sacraments is here limited only to a subjective feeling of remembrance and of a personal inspiration and ecstasy. Roman theology distinguishes between *ex opere operato* and *ex opere operantis* which is useful for this purpose. *Ex opere operato* means that the sacrament has a real, objective character, it is given by God Himself through man. It is celebrated not by man alone, as is thought in the doctrine of *ex opere operantis*. This divine effectiveness of the sacrament cannot be attained to by human efforts, though man, as a receiver of Grace, uses it differently, according to his personal freedom and disposition.

The objectivity of a sacrament depends on the pronouncing of definite words or prayers and the performing of certain actions. This form of sacrament is instituted by the Church and springs from its tradition, which of course follows the will of Our Lord Jesus Christ. This will has not been always directly expressed in the New Testament, though this is thought by Roman Catholics and sometimes by Orthodox theologians. We find in the New Testament not ready-made sacramental formula, but a direct command (as is the case of Baptism and the Holy Eucharist), or more or less indefinite indications of a general nature, which are generalized in the last promise of Our Saviour about the Comforter: "the Comforter, *which* is the Holy Ghost. . . . He shall teach you all things" (John XIV:26). It is because of this that there exists the possibility of variation in the performing of sacraments, as we see in different communities, without losing their efficacy. Of course, these differences relate only to the non-essential, to ritual or detail, though at times such details grow into theological divergencies, for instance, in the question of *epiclesis*.

One serious doubt in connection with the sacramental principle has arisen from the Protestant side, namely, as to whether we have not here a kind of magic. This prejudice is founded on a misunderstanding. Magic presupposes the power of somebody who

possesses a certain formula, word or action. Such a power belongs to this world, is personal, and has no spiritual character or aim. Sacramental power is given to the Church as a whole, though it is realized only through the mediation of the hierarchy, but perforce in contact with the whole of the Church. Further, this gift is a supernatural, spiritual one, which is received according to the personal disposition, *ex opere operantis*. The magical conception of a sacrament is atheistic—for such a conception there exists no work of the Holy Spirit in mankind. Such a conception limits human life merely to this world and its forces and excludes the access of any divine, supernatural influence to the human soul.

Another repudiation of the sacramental principle as of a really symbolic and objective action comes from the side of an exaggerated, one-sided spiritualism. Some of the Reformed Churches do acknowledge the possibility of an inner direct action of the Holy Spirit on the human soul, but without any mediation through any matter of this world. The sacramental action in this case means only a subjective sign, deprived of any real significance. For instance in the Holy Eucharist they cannot admit of a real change of the bread and wine into the Body and Blood of Christ, they are shocked by the possibility of such a transformation of an earthly material thing into the heavenly glorified Body of Christ, and still more by such a connection between the spiritual and the material (and this is the idea of the symbolical character of a sacrament). The answer to such a conception is that man is not a spiritual being only, but an embodied spirit, who lives in this unseverable connection. The Word was made flesh Himself, and the Holy Spirit descended on Him at His Baptism and on the whole of humanity and creation at Pentecost. It is proper for the Holy Spirit to penetrate not only the spirit, but also the material body. An object may become spiritual, and the spirit may be given through such an object. All this is a result of the Incarnation of Our Lord and of the descent of the Holy Spirit into the world. The sacramental idea does not represent a materialistic superstition, which is unable to distinguish between a material and spiritual substance. It is a logical conclusion from the fact of an indissoluble connection existing between spirit and matter. If the human body of Our Lord is worthy of sitting in Heaven on the right hand of the Father, then it is already impossible to separate or even to put the spirit and the body in opposition to one another, though the close connection is not equivalent to identification. The purpose of my paper is merely to give a general outline of the principles involved without going into any details as regards the various sacraments, their number, etc. I would only like to add to this that each Sacrament contains its own particular gift. "There are diversities of gifts, but the same Spirit" (I Cor. 12:4).

The Protestant would recognize only two sacramental gifts—of Baptism and the Eucharist. The Eastern and the Western Church recognise seven sacramental gifts, but the sacramental work of the Holy Spirit in the Church is not exhausted and limited even by these seven sacraments. We have not only sacraments, but also what is termed in the Latin Church—*sacramentalia*. Very often it is difficult to draw the distinction between them; for example, for a long time the clothing of a monk and burial were regarded like real sacraments. The true dogma about Sacraments cannot limit sacraments to a certain number, as is done in Protestantism and Roman Catholicism. The Council of Trent proclaimed that the number of sacraments was seven, no more and no less, and Eastern theology was also influenced by this dogmatic prejudice. But in the real life of the Church no such limitation exists. This usual number of sacraments accounts only for the most important sacramental actions, but in itself does not exhaust the sacramental power. The two so-called Evangelical Sacraments—of Holy Baptism and the Supper of Our Lord—of a new birth and a new life in the Body of Christ—remain the central facts of Sacramental Life. But the gifts of the Holy Spirit cannot be compared in importance in the various sacraments, because in spite of the differences the same Holy Spirit is given in all.

The effectiveness of a sacrament is not a mechanical one. The gift of the Holy Spirit is in every case received or not received at all by every individual Christian soul, according to its own choice or its personal disposition, and in this sense it is *ex opere operantis*. It is, however, true that a sacrament as a power is always *ex opere operato*, and can never be destroyed or become nul. It acts unto salvation or unto judgment and condemnation. But this holy gift may be differently used, though its influence and significance within every single soul will always remain a mystery. But we are called on to concentrate ourselves to collect all our power of faith and love for the worthy reception of the sacrament. There exists an exception to this principle—that the sacrament presupposes a personal kind of receiving—in the baptism of little children, a practice which is equally shared by the Orthodox, Roman, Anglican Churches and even by Protestantism. The Orthodox Church also admits children to chrismation and Holy Communion. Is this not a contradiction of the principle of *ex opere operantis?* The only satisfactory answer to this question can be found in the idea that the power of the sacrament penetrates deeper than the conscious, that it reaches the *super*-conscious. Such is the new birth in Baptism, the sealing of the gift of the Holy Spirit in chrismation, or the Holy Communion of children—as a kind of aid to their growth, as a kind of pledge given. On the other hand it must also not be for-

gotten that the sacraments are achieved not only individually, but *in corpore*, by the unity of the Church. It conserves the gifts for the children and helps them to use them. Such a participation of the Church is symbolized in Baptism by the presence of the God-parents. In such cases also we do not have magic but the "sobornost" of the Church.

Each Sacrament has its own particular character and imparts a special gift of Grace, and all the sacraments in their entirety give us spiritual strength and support. They are like a seed, or like leaven or like spiritual food. A fullness of Christian life is impossible without a participation in sacraments. It is the most important way of communion with Christ through the Holy Spirit. But the action of sacraments on man is not a magical or mechanical one. Grace never violates even in sacraments, and the manner of receiving them *(ex opere operantis)* is in any case different, depending on personal devotion and individual characteristics as well. Grace leaves the freedom of man unbroken and individual creative effort is necessary. Sacramental grace can be likened to the talents of the parable which are to be made use of and multiplied by individual effort. The same talents may remain useless buried in the earth, when they ought to be made use of, ought to bear fruit. The effectiveness of a sacrament is not the same in any two souls. It is related about St. Seraphim how he received the Sacrament; his face became enlightened and like that of an angel, after partaking of it he fell into a kind of spiritual ecstasy. It is also related about Fr. John of Kronstadt that after Holy Communion he became mystically aflame and full of joy. A true fruit of sacramental life is shown in personal sanctification, the overcoming of sin and a purity of heart, which is seeing God. A strenuous effort in this direction makes man into a vessel of Grace, into a citizen of the heavenly world. St. Seraphim often repeated in his sayings: "The aim of the Christian soul is to acquire the Holy Spirit." The holy man who is filled and inspired by the Holy Spirit becomes really His temple. This deification is the ultimate and true aim of the sacraments which strengthen man on his way. This aim and task is expressed by the exclamation of the priest before communion: "Holy things unto the holy!"—the sacrament of holiness and sanctification. But this relation between the sacrament and sanctification is neither mechanical nor legal. Exceptions are possible, but these only reaffirm the common rule. In the life of hermits we find examples of their non-partaking of sacraments during many years, because of their life in solitude and in the wilderness. But this temporary abstinence for the sake of an ascetic life does not mean that they denied its necessity. It is related of such hermits that they received the sacraments through angels, by mysterious unknown ways. But such an example has

nothing common with a denial of visible sacraments, as with the Friends or other mystical sectarians. Such a negation would mean for the ascetics an empty pride and self-delusion. The highest steps of the spiritual ladder do not exclude the lowest ones.

Besides these fruits of the sacraments in individual lives there exists an influence of sacramental grace on the common life of society, because the work of Grace is not exhausted by purely individual holiness but extends to social life. Man is not only an individual but likewise a social being. Neither must the individual life be limited in itself, and sacramental sanctification includes forces which influence the whole of society, like leaven. The Holy Liturgy—a common work in the temple—must be widened and brought outside the temple, into the whole of human life, into the world. It is accomplished not individually, but socially, by a kind of accumulation of power and holiness, step by step in the history of Christian humanity, which is the history of the Church at the same time. On this sacramental field the world-harvest is ripening—there are wheat and tares, and the wheat will be gathered into a barn of Our Lord—not only the separate grains of personal effort and gift and inspiration, but all these grains together. The world must be ready for its transfiguration, must be prepared for the words of Our Saviour: "Behold, I make all things new."

THE WORK OF THE HOLY SPIRIT IN WORSHIP

By The Rev. Kenneth Mackenzie.

THE subject assigned to me is "The Work of the Holy Spirit in Worship, the Sacraments and the Sanctified Life." That is to say, our concern is entirely, or almost entirely, with the Spirit as Pentecostal: not with the Spirit as an eternal Person in the Godhead. We speak of the promised Comforter, of whom it was said, "[The] Spirit was not yet [given], because that Jesus was not yet glorified."

Consider first the revelation given by our Lord.

In St. Luke we are taught that He is given in answer to prayer. He is called the Promise of the Father: Power from on high.

So in the Acts we read that the result of Baptism with the Holy Ghost is that the recipients will receive power.

But by far the greater part of our Lord's revelation as to His sanctifying activity is to be found on the pages of St. John. To be born of the Spirit is a pre-requisite of entering into the Kingdom of Heaven. He is a perennial spring of living water. He is the quickening power in the Holy Eucharist. It is His office to carry from within the παράκλησις of Christ, and so to be to the disciples what Christ was. He will renew and extend the teaching of Christ. His coming depends on the exaltation of Christ. He will make all clear, sin, righteousness and judgment, acting as the medium of communication from the Father and from Christ. Finally, according to St. John, the climax of our Lord's life on earth is the bestowal of the Spirit for the remission of sins.

Some of this teaching seems to lead to the idea of the Holy Spirit as the Substitute for, or Vicar of, Christ: but other parts rather suggest that He is the perpetual guarantee of the presence of Christ. This is saved from being a contradiction only if we hold fast to that Catholic doctrine of the Trinity called περιχώρησις: that while each Person of the Trinity has His distinctive way of acting, no One can act in separation from the Others. An act of a Person of the Trinity is an act of God. Thus it was the Son alone who became Man, the Holy Ghost alone who became the Inspiring Spirit of the Church: yet each of these events was an act of God. The Holy Spirit's distinctive way of acting is inspiration; but to be inspired by the Spirit necessarily involves a new relation to the Father and the Son: we become children of the Father and members of the Son. The three relationships involve each other. Yet it is not because God is the Word that He penetrates the human soul but because He is the Spirit. Christ apart from the Spirit would be external to the soul.

So much theological introduction seems to be necessary. Now for the application.

First: apply it to prayer. Christian prayer depends on the presence of the Holy Spirit. It implies both that we should be "in the Spirit" and that the Spirit should dwell in us. The Holy Spirit is, as it were, an atmosphere of Christ. Prayer is the breathing of that atmosphere: "the Christian's vital breath." Like breathing, it is a semi-conscious activity, which can at will be made fully conscious. (The "method of prayer" recommended by St. Ignatius, in which prayers are timed by actual physical respiration, seems to rest upon a certain natural affinity between the two activities.) Thus it is in the power of the Holy Spirit, the "Breath of God," that we can "pray without ceasing." Prayer is an act of God, though it requires the co-operation of the human will. In mental prayer this Divine activity may often outstrip human understanding. The "groaning" of the Spirit is literally unutterable. The human mind can find no words in which to express it. But that does not matter. God understands. "He that searcheth the hearts knoweth what is the mind of the Spirit." But the same truth applies to every kind of prayer, vocal as well as mental. It is only by the inspiration of God that we can offer fitting praise or thanks or petition or intercession or even contrition. Deep calls to deep. Prayer is the Spirit within crying out to God.

Apply it to the Sacraments. The especial relevance of the doctrine of the Spirit to sacramental rites lies in the fact that interpenetration is the function and characteristic activity of the Spirit.

Baptism and Confirmation. The question of the relation between the two is aroused by the Western practice of separating the administration of them by an interval of several years. So for Westerners it is a practical difficulty. It is acknowledged by all that by an act of the Holy Spirit in Baptism the soul is forgiven, regenerated and united to the Body of Christ. The question is whether it is also actually indwelt by the Holy Spirit. If so, what is the gift of Confirmation? Most Anglicans would answer: A closer union and new gifts. Roman Catholics would say: Growth and stability. In this they would rely on the authority of St. Thomas and the Catechism of the Council of Trent. But it seems to be the case that St. Thomas himself was misled by a passage in the Forged Decretals and was even mistaken as to the true translation of this passage. But some Anglicans following Fr. Puller and the late Dr. Mason, with strong patristic support, affirm that in Baptism the gift is an external action of the Holy Spirit, and that the interior relation between the Spirit and the soul is reserved for Confirmation. The scriptural evidence seems indeterminate. The Fathers on the whole seem to support the view of Fr. Puller and Dr. Mason, using the word Baptism to include the whole complex rite of Christian

initiation; yet there are passages in Origen, St. Jerome, St. Athanasius and St. Cyril of Jerusalem which seem to imply that Baptism by itself confers the interior gift of the Spirit. The Anglican Book of Common Prayer certainly speaks of *giving* the Holy Spirit to the candidate, that he may be born again. The question is certainly a puzzling one. But in theology, which is the attempt to translate the things of God into human language, antinomies are seldom such as to defy solution. Very often it is not so much a question of the actual facts as of the best way of stating those facts. Can we then say that this idea of being in the Body of Christ but not in the Holy Spirit is ultimately a tolerable way of describing the position of those who have been baptized but not yet confirmed? Dr. Bright said, "It is hard to see how the recipient of Baptism as such could be in Christ, yet not in the Holy Spirit: could be incorporated into the Body Mystical, yet not really inhabited by the Giver of Life, who is the very informing and vitalizing principle of that Body." We cannot help asking whether such an idea is really consistent with the general theology of the Holy Spirit, whose characteristic activity is to interpenetrate the human spirit with Himself.

It is sometimes suggested that the true distinction is that Baptism provides the negative and Confirmation the positive element in the Sacrament of Initiation. This does not seem very satisfactory. For it would remove regeneration and membership in Christ from the sphere of Baptism to that of Confirmation, and Baptism would become nothing more than an absolution from sin preparatory to the reception of spiritual life in Confirmation.[1]

Perhaps it is difficult to be more definite than to say that Confirmation completes Baptism by conferring additional spiritual power and gifts as a consequence of the interior operation of the Holy Ghost. To this must, however, be added the idea of a kind of rudimentary ordination, a notion which is very frequent in the Fathers. This idea is specially connected with the symbolism of Chrismation, a ceremony the restoration of which in the Anglican Communion is greatly to be desired.

Some prominent Anglicans, among whom are Dr. Darwell Stone and Fr. Puller, desire to get rid of the separation between Baptism and Confirmation by restoring the Confirmation of infants. Dr. Mason, however, was strongly opposed to this, and stated that, if they were to be combined, he would prefer that this should be brought about by the abandonment of infant Baptism.

Anyhow the normal status of a Christian is to have received both Baptism and Confirmation. Indeed, it is this reception which, on the objective side, makes a man a Christian, and in virtue of which

[1] It was pointed out to me in this connection by Fr. Alexis that in a hot country water has a far more positive symbolism than in a temperate one. It suggests not the mere removal of defilement but also invigoration and life.

he can claim to have been "washed and sanctified." Baptism chiefly concerns purging and life and Confirmation the consecration of that which has been purged and vivified: but it seems that both must be the work of the Holy Spirit from within. The significance of both is that one cannot grow from the natural to the spiritual man by merely natural means. It is God's work in its inception and in its continuance.

Penance (as regards the primary use of it) deals with the man who has lost the sanctifying grace of his Baptism by mortal sin. In this case the work of the Holy Spirit is needed before ever the Sacrament comes into action at all. The sinner has lost the state of sanctifying grace; but the actual grace of God is needed for conviction of sin. We cannot feel sin for ourselves as it should be felt. The Spirit of the Crucified must take the things of Christ (in this case His Cross and Passion) and show them unto us. Then by confession in the presence of the Church (as represented by the priest) we can straighten out the crooked and paralysed will, and Absolution is the pledge of the restoration of spiritual life—in other words the presence of the Holy Ghost. The restoration of spiritual life is a far more fruitful way of looking at the gift of Absolution than either the remission of a debt or a sentence of acquittal.

So also it is surely the same Holy Spirit who has taught the Church the true conditions of penitence, by the gradual conforming of ecclesiastical demands more closely to the spirit of the Gospel: making her view of what constitutes mortal sin more stern, but her conditions of forgiveness far more lenient.

The Holy Eucharist. It is easy to exaggerate the difference between the "Western" and "Eastern" views of what is necessary for Consecration. It is in truth more a difference of method than of doctrine. Clearly there is no power but that of the Holy Spirit which could invest the material with a spiritual status.

Our Blessed Lord, being Himself full of the Holy Spirit, seems to have consecrated the first Eucharist by "giving thanks." That is in a sense the central feature in any liturgy. So, in early times, it is the Gifts "over which thanks have been given" which are the Body and Blood of the Lord. Yet the Church has always, so far as we know, conceived of two other things as necessary to a due Consecration: (*a*) the recitation of the authoritative words; (*b*) a prayer that it may be unto us according to these words. The ultimate meaning of the former requirement is that the Church acts in the person of Christ, of the latter that she invokes the intervention of the Holy Spirit. When the thanksgiving has been made, and both these latter requirements have been fulfilled, the Consecration is indubitably complete. Therefore if the question is insisted on *at what moment* the Consecration takes place, the only answer is:

When the three liturgical acts are complete : thanksgiving, words of Institution, Invocation. (It does not seem to be necessary to *mention* the Holy Spirit : our earliest actual document, the Apostolic Tradition of Hippolytus, does so, but not Serapion, nor the Roman rite, nor the English.) If, then, the question is pressed the answer must be that the actual and final effective words are whichever of the three comes last : i.e., in practice, *either* the Invocation, *or* the words of Institution, according to what rite is being used. No doubt a Roman Catholic theologian will say that if any priest were (almost *per impossibile*) to recite the words of Institution and nothing else, intending to consecrate, the Consecration would be valid : but the point is little more than academic, for such a proceeding would be an almost incredible act of sacrilege. There is no rite accepted by the Church which does not include all the three elements we have mentioned.

The Holy Spirit has also a very definite relation to the act of reception of the most holy Sacrament. It is the Spirit within us who makes us capable of receiving the Sacrament as a gift from without. The sacred Gifts descend from heaven into hearts already illuminated by a beam proceeding from the same Source—as the Grail descends among the worshipping knights in the last Act of *Parsifal*. Hence the necessity of Baptism and the congruity of Confirmation before Communion.

Holy Order. The stress on the necessity of valid Ordination has a threefold meaning : (*a*) that ministerial acts can only be performed by the power of the Holy Spirit ; (*b*) that such enabling power is not a private gift, but one mediated through the Church ; (*c*) (and this is the reason for insisting on Episcopacy and a due succession) that the reservation to particular persons of authority to bestow the Holy Spirit for this purpose is part of the original constitution of the Church. The Apostolate was not evolved out of the Church but anterior to her Pentecostal rebirth.

Marriage. None but the Holy Spirit can so perfectly interpenetrate personalities as to fuse them into one. This is the potential result of the marriage rite.

Unction. This, too, is the work of the Divine Spirit, who so invigorates the human spirit as to make it capable of triumphing over bodily infirmity.

Finally, the Holy Spirit is the centre of the consecrated life.

1. As Fire He consecrates it for sacrifice. The sacrificial life is the life which is used up in the service of God. The Holy Spirit is the cleansing and transforming power which brings this about. That which is given up for God's sake is not the sacrifice. It may be the cost of the sacrifice : but the actual sacrifice is that which is neither kept nor thrown aside, but used.

2. As Light, He illuminates the mind with the knowledge of God, giving wisdom and understanding, knowledge, counsel and the fear of the Lord.

3. As Wind, He wafts the soul Godward with invisible power, giving freedom, blowing where He lists, that the regenerate soul may do likewise, free as the wind to choose and execute its own true highest will. Thus the Church is the true home of freedom, the freedom of the slaves of God, *quem nosse vivere, cui servire regnare est.*